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Souvenir Programme

— OF THE —

Eighth Annual Convention

— OF —

The Central Conference

— OF —

American Rabbis.

MONTREAL, CANADA
FROM JULY 6th TO JULY 11th,
1897.

ברכת ה׳ אליכם ברכנו אתכם בשם ה׳

"The blessing of the Lord be upon you; we bless you in the name of the Lord."

הנה מה-טוב ומה-נעים שבת אחים גם-יחד:

"Behold how good and pleasant it is for brethren to dwell together in unity."

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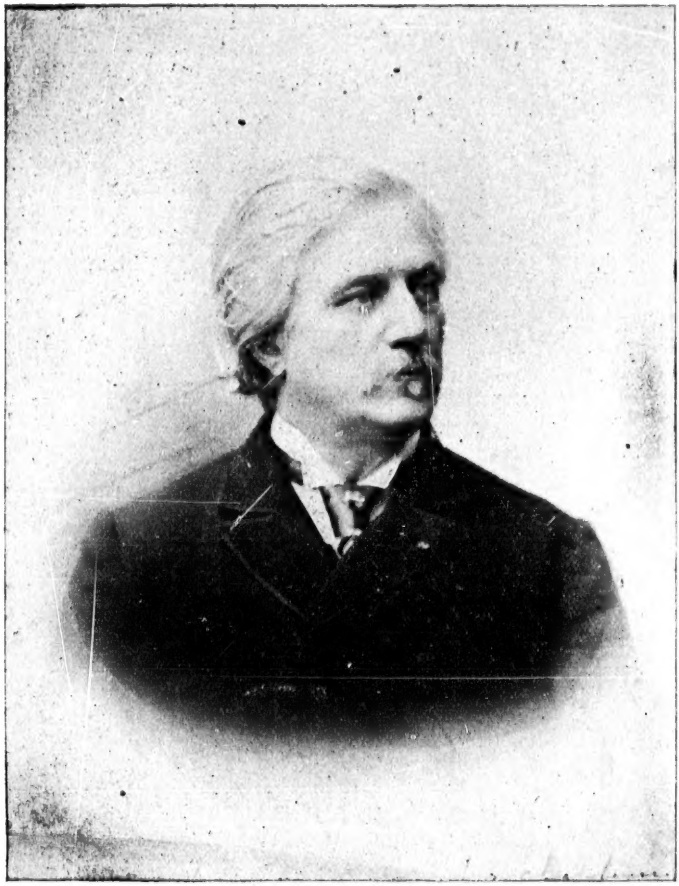

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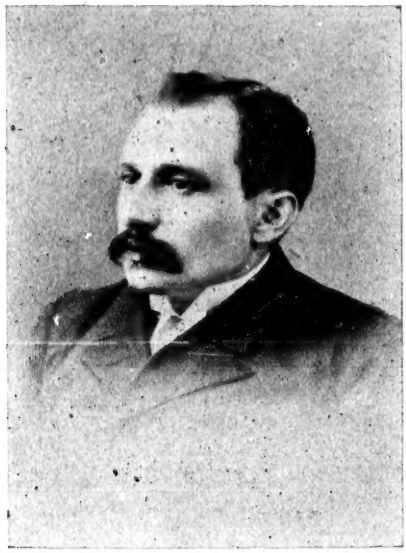

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HIS WORSHIP R. WILSON-SMITH, ESQ.,
Mayor of Montreal.

RABBI DR. I. M. WISE, CINCINNATI, O.,
President of the Central Conference of American Rabbis.

THE HISTORY
OF THE
CENTRAL CONFERENCE
OF
AMERICAN RABBIS.

The Central Conference of American Rabbis which convenes in the city of Montreal, Canada, on Tuesday evening, July 6th, 1897, at eight o'clock, under the presidency of the venerable Rabbi Dr. I. M. Wise, was founded in Detroit, Mich., July 9th, 1889.

A printed proposition, looking to organization of a Central Conference, had been previously circulated. Dr. Philipson, of Cincinnati, taking the floor, submitted the proposition for consideration. Dr. Berkowitz, of Kansas City, was elected secretary. An interesting discussion was participated in as a result of which the motion prevailed that "We, the rabbis here assembled do organize ourselves into a 'Central Conference of American Rabbis' and appoint a committee of five to report a plan of organization."

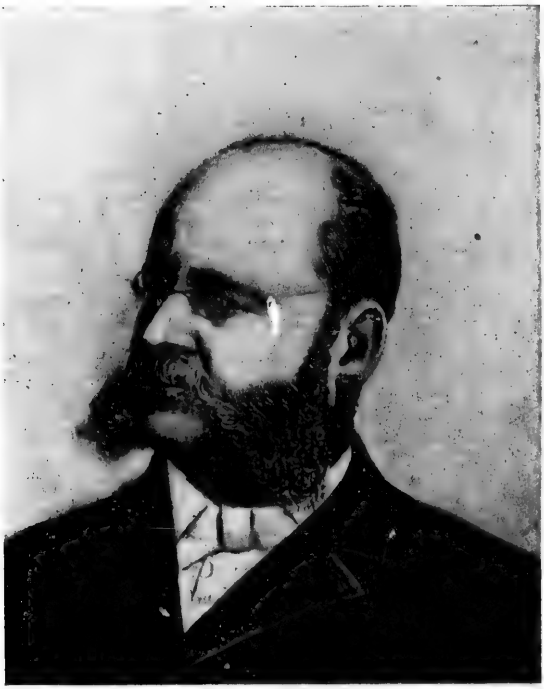
On July 10th the Conference reconvened at the call of the Chair in the parlors of the Russell House to consider the report of the committee, which was earnestly debated, and, after due amendment and revision, was unanimously adopted as follows:

To the Rabbis assembled in the City of Detroit, Mich.
July 10th, 1889.

GENTLEMEN:—The undersigned committee appointed by you at a preliminary meeting, held yesterday, beg leave to report as follows:

WHEREAS, At the meetings of the Council of the U. A. H. C. and other occasions, at which a number of Rabbis have in the past come together, they, in obedience to a natural and spontaneous prompting, have endeavoured to organize themselves for mutual co-operation, encouragement and support; and

WHEREAS, All such organizations, though they may have failed to perpetuate their existence, have nevertheless been of inestimable benefit to those participating in their proceedings, and by their deliberations and resolutions have established certain forms, guiding principles and precedents which have become



RABBI I. L. LEUCHT, New Orleans, La.,
1st Vice-President of the Central Conference of American Rabbis.

recognized as an authorative expression of the best intelligence and purpose of their respective times; therefore do we, Rabbis of America, gathered in the city of Detroit, in obedience to the same natural prompting, and urged by the same needs and longings, herewith organize ourselves for like purposes into a Central Conference of American Rabbis and elect five officers, a President, Vice-President, Corresponding Secretary, Recording Secretary and Treasurer.

The annual dues were placed at $5.00, one half of which to be set aside for the purpose of preventing any unfortunate colleague or his family from becoming humiliated as objects of charity. The first president was Dr I. M. Wise, who is still in office.

The present Executive Board consists of—

Rabbi Dr. I. M. Wise, President.
Rabbi I. L. Leucht, New Orleans, La., 1st Vice-President.
Rabbi W. Rosenau, Baltimore, Md., 2nd Vice-President.
Rabbi Dr. S. Hecht, Milwaukee, Wis., Treasurer.

Rabbi Dr. M. MIELZINER, Cincinnati, O., Cor. Secretary.
Rabbi CHARLES S. LEVI, Cincinnati, O., Rec. Secretary.

The Executive Committee is composed of—

Rabbi Dr. S. SALE, St. Louis, Mo
Rabbi Dr. E. G. HIRSCH, Chicago, Ill.
Rabbi J STOLZ, Chicago, Ill.
Rabbi S. SCHULMAN, Kansas City, Mo.
Rabbi Dr. L. GROSSMAN, Detroit, Mich.

At the New York Conference, held from July 6th to 10th, 1892, the first official action was taken in the matter of holding a Parliament of Religions at the World's Fair. The various subjects discussed at the New York Conference were Theology, Ethics, History, State and Society, Organized Forces and general matters. The Conference is thoroughly representative and includes delegates from the principal cities of the United States, Cana la and the West Indies.

At the Atlantic City Conference, the Ritual Committee, (on Union Prayer Book) presented its report. Its unanimous adoption has almost been the means of doing away with the necessity as was formerly the case, when we went from one city to another to leave our praver book at home, because every temple had a different ritual. We are now united, having put aside all differences. We, of the Central Conference of American Rabbis, stand shoulder to shoulder. We look to our respective congregations for support. The grand and imposing scene after the report of the Ritual Committee had been unanimously adopted can never be forgotten. The Prayer Book is not a new one as some seem to think. It is, as it is called, a Union Prayer Book. The best elements from every existing ritual have been adopted, including the old and familiar plaintive prayers. It is the work of the whole conference. Hymns and anthems have been embodied in their proper places, so that now there will be no necessity to turn to another part of the book, or to another volume. Suitable music has been prepared for the same. The traditional spirit of our entire liturgy has been preserved. In our Day of Atonement service we have prayers for ourselves as a congregatian, for all Israel and for all mankind without distinction of nationality or creed.

Conventions have been held in Cleveland, O.; Baltimore, Md.; New York City, Washington, D.C.; Chicago, Ill.; Atlantic City, N.J.; Rochester, N.Y; and Milwaukee, Wis.

Le Grand Rabbin du Consistoire Central des Israélites de France, MONS. ZADOC KAHN.

Mons. Kahn is head of the entire Jewish clergy in France.

THE GREAT SYNHEDRION.

The Jew baiters of France during the reign of Emperor Napoleon did all in their power to impress upon his mind that Jews were extortioners and usurers; that they were not patriotic citizens; in fact that they formed a distinct and exclusive class entirely inimical to the best interests of France. The Emperor proposed calling together the great Synhedrion, in Paris, to be modelled after the Jewish body that ruled Israel as a nation. It was composed of distinguished rabbis and laymen, the brightest Jewish minds then extant. The 20th of October, 1809, had been fixed as the date for the opening of a great Synhedrion in the capital of one of the most powerful Christian nations.

Prominent among this gathering were the great Rabbi Sinzheim, who officiated as Nasi, such men as Segre and Abraham de Cologna, Furtado, Hildesheimer, and a host of other leaders. The Synhedrion enabled the Jewish leaders to refute the calumnies that had been hurled against their brethren and threw light upon Jewish matters which the non-Jewish world knew little or nothing about. When the question was asked the Synhedrion whether a Jew could be a patriotic citizen of the land with which he affiliated, it was answered in the affirmative, with an enthusiastic shout that carried conviction to every heart. Then it was decided that the Jew was a citizen of the country in which he lived; that his religion had no control whatever

RABBI W. ROSENAU, BALTIMORE, MD.,
2nd Vice-President of the Central Conference of American Rabbis.

over his civic duties; that it was commendable for Israelites to engage in agriculture handicrafts, and the arts, and to forsake trading; and finally that it was forbidden to Israelites to exact usury either from Jew or Christian. In fact this Synhedrion announced to the world that the Jew had a faith, and that his country was of his own choosing.

And so does the Jew of to day endeavor to disseminate among his fellow citizens the lesson taught by this great gathering. It was an event of much moment when these great Jewish minds gathered together to save their people from the sneers and opprobrium which their enemies were ready to throw at them at a moment's notice. And these men were equal to the emergency. With a judicious calmness worthy of emulation, with an exhibition of broad-mindedness and intelligence which produced its effect upon the Gentile world, they proved conclusively how their people had been maligned; that they were as patriotic, as interested in the welfare of their country as any Christian; that all men should act as brothers in a common cause; and that their religion, though sacred to them, had no control over them when it came to affairs of State.

And thus did the wise men, part and parcel of this great gathering, benefit the Jew for all time. The lesson taught by

RABBI DR. S. HECHT, MILWAUKEE, WIS.
Treasurer of the Central Conference of American Rabbis.

them has not been forgotten by us who, following in their footsteps, are constantly battling for religious liberty and the rights of man.

MODERN REFORM JUDAISM.

ITS BEGINNING.

The reforms in Judaism were started by the celebrated genius, Mr. Israel Jacobson, under the protection of the French reign in the kingdom of Westphalia and the special favor of the Duke of Brunswick. Mr. Jacobson established and supported a free school at the town of Seesen, in which Jewish and Christian children were educated at his expense. Shortly after that (1807) Jacobson's brother-in-law, Isaac Herz Samson, established a similar free school at Wolfenbuttel, and Mr. Jacobson established another school (1809) at Cassel—then the capital of the kingdom of Westphalia—in connection with a teachers' seminary. Adjoining the school house at Seesen Mr. Jacobson erected a Synagogue in which he himself preached the dedication sermon. This was the first synagogue in which a choir, instrumental music and the German sermon were introduced. After the downfall of the Westphalian kingdom (1815), Mr. Jacobson moved to Berlin, and there he again opened a congregation and

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Corresponding Secretary of the Central Conference of American Rabbis.

instituted divine service like that in Seesen. One of the preachers of Jacobson's temple, Edward Kleu, was called to Hamburg as master of the Jews' free school, and he continued the propaganda for reform in that city. He united fifty families and they established in 1818 the "Reform-Tempel-Verein," which grew into the permanent Hamburger Temple, which became the pattern for all the temples in Europe and America. The synagogical reforms in Judaism are the product of this century, Mr. Jacobson was the prime mover and Hamburg gave it permanency. Vienna, Frankfort, Paris and London soon followed. The reform started in Berlin in 1844 almost simultaneously with the Emanu-el Congregation in New York, which was preceded in the United States by Charleston and Baltimore. All our reform are the offspring of this century, with their main starting points in Moses Mendelssohn on the one side, and the French revolution on the other.

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RABBI CHARLES S. LEVI, CINCINNATI, O.,
Recording Secretary of the Central Conference of American Rabbis.

THE FIRST JEWISH SYNOD IN BADEN.

Te first Jewish Synod, which met at the instance of the Government of Baden, was chosen from the different synagogues in Baden, and sat in Carlsruhe from March 18th to March 20th 1895, to debate on the welfare of the Jews in that Duchy.

The meeting was opened by a speech by Geheimer Regierungsrath Becherer for the Government. An Address, which was to be presented to the Grand Duke, was unanimously agreed to.

Landgerichtsrath Dr. Stern was President of the Synod. The Grand Duke received the deputation very graciously, and inquired into the subjects to be debated on, and wished them every prosperity, and that much good would accrue to the Jews of Baden from the first Jewish Synod. At the close of the Synod a speech was again delivered for the Government of Baden, by Geheimrath Becherer, and Rabbiner Dr. Sondheimer recited a prayer. In the evening, the members of the Synod met together at a banquet, interspersed by eloquent speeches, Regierungsrath Mayer's being especially felicitious.

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CHIEF RABBI ADLER, LONDON, ENG.

In England in the pre-expulsion times, there was a "Presbyter Omnium Judaeorum". To day owing to a clause in the Act of Parliament by which the "United Synagogue" was constituted, the Chief Rabbi has authority over the ritual of the Constituent Synagogues of that body, which now number 14 places of worhip. His authority is made use of by other synagogues, except by those of the Sephardim (who have their own Chief or Chacham in England), in which the ritual of the Spanish Jews is used, and the Reformed Synagogues throughout the British Empire.

The British Empire has Reform Synagogues in London, Manchester and Bradford, England; and Montreal, Canada. In Toronto, Canada, an organ and a choir composed of ladies and gentlemen has been introduced. Hamilton, Canada, Victoria

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B. C and Vancouver B. C. when in charge of a permanent Rabbi also had an organ and mixed choir.

Dr. Hermann Adler is the son of the late Chief Rabbi Dr. Nathan Marcus Adler ז״ל, whom he accompanied to London in 1845, when the latter resigned the post of Chief Rabbi of Hanover and its provinces, having previously been elected to a similar position in London. It is to him that the son owes his success as a minister of religion, having been closely guarded by his father. The present Chief Rabbi was born in Hanover in 1839. We have already referred to the circumstances which brought him to England. He studied at University College, London, matriculating and passing the examination the first time he sat for the B. A. degree, with honours in classics and modern languages, in 1859. He subsequently went to the universities of Prague and Leipzig. His theological tutors were his father, the late venerable Chief Rabbi, and the learned Chief Rabbi Rappoport, of Prague, one of his fellow students having been Dr. Schlesinger, now Rabbi at Albany, N. Y. and a member of this conference He passed on to the degree of Doctor of Philosophy in 1861, for which title he underwent a most difficult examination. In 1864 Dr. Adler was unanimously elected chief minister of the Bayswater Synagogue, London. In 1879 he was chosen to be the Chief Rabbi's delegate. In addition to his pastoral duties, there is hardly a public meeting in the metropolis in which the Rabbi does not take part. In 1882 he attended with the late Sir Julian Goldsmid, Bart., M. P.. as representative of the Jews of Great Britain a conference of delegates of the principal European congregations to deliberate upon matters arising out of the persecution of the Jews in Russia. He has been on a pilgrimage to Palestine. At Jerusalem he was met by the Governor-General and a guard of honor. Before leaving he distributed upwards of £200 amongst the poor of the Holy City. On June the 4th 1891 he was elected Chief Rabbi. As a preacher, Dr. Adler has made his great reputation. Whenever or wherever he speaks he attracts large and influential congregations; and when the doctor appeals in behalf of any charitable institution, he has a sort of talismanic influence. He is quite as much at home as a public lecturer as in the pulpit. Gifted with great powers of eloquence and a masterly mind, he brings to bear his powerful mental grasp and scholarly acumen on all or any subject, and his language and manner alike hold his audience spell-bound. He is no bigot. He recently modified the Prayer for the Royal Family, which was first suggested in the "Jewish Chronicle" by a member of the London Reform Synagogue At his installation the choral part of the service was accompanied by an orchestra and organ. The latter is invariably used at the laying of foundation stones, and dedications

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of synagogues, and at choral marriage services. At two Synagogues under his supervision the choir is composed of ladies and gentlemen. At the recent Diamond Jubilee Service at the Great (Cathedral) Synagogue in London (Eng.) the psalms were sung with full orchestral accompaniment. On the 27th of May 5640—1880 the late Chief Rabbi Adler of London, Eng. sanctioned certain modifications in the Ritual.

Dr Adler was once asked "How far Jews join in the rising movement for religious unity?" He answered, "I am at all times ready, and regard it as a great privilege, to co-operate with my fellow countrymen in every social and philanthropic work. Such opportunities are to me a great happiness. I often sit on the same platform at the Mansion House with representatives of the Protestant and Roman Catholic sections of Christianity. I do so in all matters connected with the hospital movement, prevention of cruelty to children, to animals, and many philanthropic organizations. We seize all such opportunities of working with Christian ecclesiastics. I enjoy the honor of personal aquaintance with the Archbishop of Canterbury, and I am intimate with many clergymen of the Church of England and with several of the Dissenting leaders. I had the friendliest relations with the late Cardinal Manning, and they are continued with his successor, Cardinal Vaughan. But of course, as regards theological differences, I must say at the present time I do not see any prospect of our agreement." It will thus be seen that he is honoured and esteemed everywhere. His contributions to literature are numerous and scholarly, among which will be found "Sermons on the Passages in the Bible, adduced by Christian Theologians in support of their Faith," 1869; "The Jews in England," Ibn Gabriol, the Poet Philosopher;" a sermon, "Is Judaism a Missionary Faith," in reply to Professor Max Müller, besides many lectures and articles which have appeared in various periodicals, especially in the "Nineteenth Century—" "Can Jews be Patriots?" "Jews and Judaism," a rejoinder to Prof. Goldwin Smith; "Recent Phases of Judæophobia."

The subject of the above sketch has no authority over Reform Jews. But on account of his position in conservative English Judaism, it was thought that something of Chief Rabbi Adler's career would not be out of place in a Souvenir Programme published in connection with a Rabbinical Convention held in a British Colony.

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Landau	D. W. Marks
Guedman	A. Loewy
Morais	and
Zadoc Kahn	Morris Joseph.
and	
Hermann Adler.	

INTERESTING STATISTICS.

There are in the United States: Jewish Orthodox congregations 316, and Jewish Reform congregations 217; of the former there are 122 edifices, seating 46,737, and worth $2,802,050, and of the latter there are 179 edifices, seating 92,397, and of the values of $6,952,225. But while the synagogues of the former seat 46,737, the members of the congregation number 57,597, and while the temples of the latter seat 92,397, the members thereof are 73,899.

The Jews in the United States built their first synagogue in New York in 1650, and another in Newport, R. I., in 1658. According to the Rev. James H. Ross, there are about 1,000,000 Jews in that country now, 75,000 of whom are in New England The last census shows that there are 57,000 Orthodox and 72,000 Reformed members of the Jewish faith in the United States, the heads of families only being counted. The total congregations number 533, the members 129,000; the value of synagogue property, 9,754,000. Counting five members in each family, this would give a total Jewish population in the United

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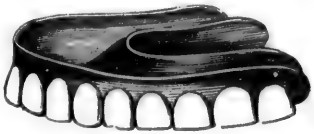

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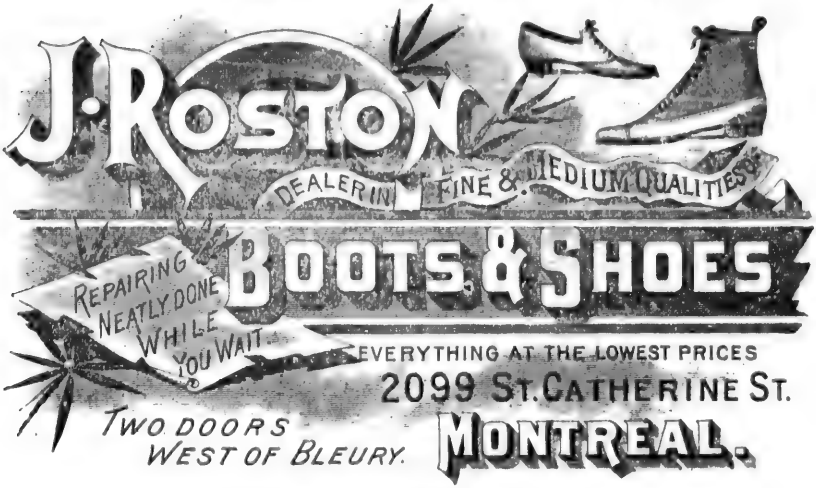

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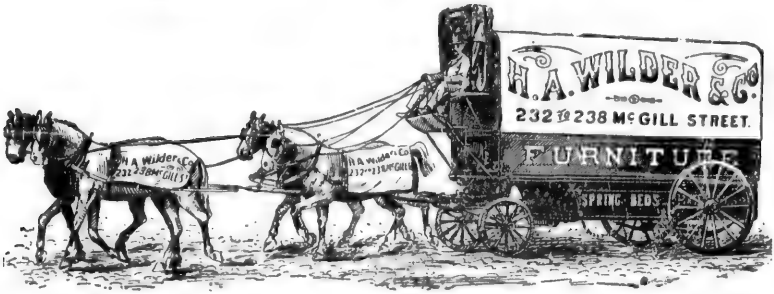

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The Programme.

Tuesday, July 6th, - - - 3 p.m.

MEETING OF THE EXECUTIVE (Private)

TUESDAY EVENING, JULY 6th. 8 o'clock — Public Session. —

ORGAN VOLUNTARY - "Traditional and International Airs."

HYMN OF WELCOME - - - - - - - - Choir

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OPENING ADDRESS - - - Rabbi H. VELD, Montreal

ADDRESS OF WELCOME—In the name of the Province of Quebec, by His Honor the Honorable SIR JOSEPH ADOLPHE CHAPLEAU K.C.M.G. Governor of Quebec.

" " " In the name of the Dominion of Canada by the Honorable JOSEPH ISRAEL TARTE, Dominion Minister of Public Works.

" " " In the name of the Quebec Cabinet by the Honorable DR. JAMES GUERIN, Member of the Quebec Government.

SOLO - - - - - - - - Miss SILVERMAN

ADDRESS OF WELCOME in the name of the City, by his Worship the Mayor of Montreal (R. WILSON SMITH Esq.)

RESPONSE TO ADDRESSES OF WELCOME by Rabbi I. L. LEUCHT of New Orleans, La., 1st Vice-President of the Conference.

SOPRANO SOLO—"With Verdure Clad"—with violin obligato, Miss RUBENSTEIN

PRESENTATION to Dr. I. M. WISE, President of the Central Conference of American Rabbis, of an illuminated address, by B. A. BOAS Esq. President of the Temple Emanu-El, Montreal. (The address is the work of Mr. W. H. BAKER, Superintendent of the "Hirsch Institute.")

ANNUAL ADDRESS by Rabbi Dr. I. M. WISE, President of the Central Conference of American Rabbis.

PROGRAMME—Continued.

ALTO SOLO - - "Adonai Mo Odom" ("Lord what is man?")
Miss ADA MOYLAN.

EULOGY on the late Rabbi ISRAEL JOSEPH by Rabbi S. HIRSCHBERG of Boston.

EULOGY on the late Rabbi D. FEUERLICHT by Rabbi Charles S. LEVI of Cincinnati.

VIOLIN SOLO "Romance in F" - - - *Beethoven*
Prof. R. GRUENWALD.

ANNOUNCEMENTS

CLOSING ANTHEM—"The Heavens are Telling"—with trio by Miss Alice Jenking, Mr. F. C. Capon and Mr. W. Lister
Choir

BENEDICTION.

—o—

WEDNESDAY MORNING 9.30.

PRAYER—

From 9.30 to 10.30:
- BUSINESS.
- ROLL CALL.
- REPORTS of Officers — President, Secretary, and Treasurer.
- APPOINTMENT of Standing Committees.
- REPORT of Publication Committee.
- REPORT of Book-Agent of the Conference.

10.30 — 12.30

PAPER — "The Rabbi as Teacher" by Rabbi SCHULMAN of Kansas City, Mo.

DISCUSSION by Rabbi Dr. BERKOWITZ of Philadelphia, and Rabbi Dr. HECHT of Milwaukee.

GENERAL DISCUSSION.

WEDNESDAY AFTERNOON 2.30.

2.30 — 3. — BUSINESS — Offering of Resolutions.

3 — 4. PAPER — "The Origin and Aim of Reform Judaism" by Rabbi A MOSES of Louisville, Ky.

DISCUSSION by Rabbi Dr. K KOHLER of New York
and „ „ M. H. HARRIS „ „ „

GENERAL DISCUSSION.

4 — 5.30 PAPER — "The Theology of the Union Prayer Book" by Rabbi M. HELLER of New Orleans, La.

PAPER — "The Theology of the Old Prayer Book" by Prof. Dr. M. MARGOLIS of Cincinnati.

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PROGRAMME—Continued.

DISCUSSION by Rabbi I. S. MOSES of Chicago.

GENERAL DISCUSSION.

In the evening the Conference will be the guests of the "Montefiore Club" at a Moonlight Excursion. The Steamer "Cultivateur" of the R. and O. N. Co. will leave Island Wharf at 8 o'clock.

THURSDAY MORNING 9.30.

PRAYER —

From 9.30 to 11.00	BUSINESS. READING OF MINUTES REPORTS OF COMMITTEES. NEW BUSINESS.

11 — 12.30

GREETING and Invitation from the Baron de Hirsch School Committee.

PAPER — "The Rabbi as a Public Man" by Rabbi I. L. LEUCHT of New Orleans, La.

DISCUSSION by Rabbi W. FRIEDMAN of Denver, Col. and Rabbi CHARLES FLEISCHER of Boston.

GENERAL DISCUSSION.

THURSDAY AFTERNOON.

2.30 — 4.30 PAPER — "The Messianic Idea in Judiasm" by Rabbi Dr. S. SALE of St. Louis, Mo.

DISCUSSION by Rabbi Dr. E. G. HIRSCH of Chicago and Rabbi Dr. M. LANDSBERG of Rochester, N. Y. and Rabbi L. MAYER of Pittsburg, Pa.

GENERAL DISCUSSION.

4.30 — 5.30 — BUSINESS. — Appointment of Committees of Nomination of Officers, and Resolutions of Thanks.

THURSDAY EVENING.

8 o'clock—BANQUET at the "Windsor Hotel" tendered by B. A. BOAS Esq. President of Temple Emanu-El to the Conference, and representative Canadians.

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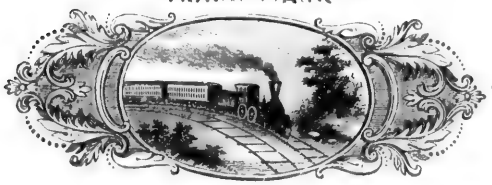

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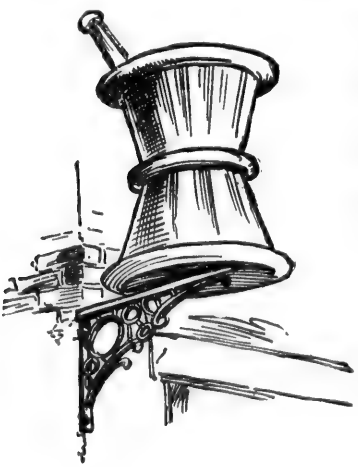

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PROGRAMME—Continued.

FRIDAY MORNING.

PRAYER —

From 9.30 to 11.00	BUSINESS. READING OF MINUTES. UNFINISHED BUSINESS. ELECTION OF OFFICERS.

11 — 12. PAPER. — "The Rabbi in his study" by Rabbi Dr. DAVID PHILIPSON of Cincinnati.

GENERAL DISCUSSION.

12 — 12.30 PAPER — "Catechism Literature" by Rabbi Dr. E. SCHREIBER of Toledo, Ohio.

FRIDAY AFTERNOON.

2.30 — 3. BUSINESS.

3 — 4.30. PAPER. — "Funeral Agenda." by Rabbi JOSEPH STOLZ of Chicago.

DISCUSSION On Necessary Funeral Reforms, by Rabbi E. N. CALISCH of Richmond, Va., Rabbi LEO M. FRANKLIN of Omaha, Neb. and Rabbi A. GUTTMACHER of Baltimore, Md.

GENERAL DISCUSSION.

FRIDAY EVENING.

8 o'clock — PUBLIC DIVINE SERVICE, conducted by Rev. W. SPARGER, Cantor of the Temple Emanu-El, New York.

SOLO - - - - Miss ALICE JENKING.

CONFERENCE LECTURE by Rabbi Dr. M. SAMFIELD of Memphis, Tenn.

ANTHEM - - - - - - Choir.

BENEDICTION.

SATURDAY MORNING.

10 o'clock — PUBLIC DIVINE SERVICE.

SOLO - - - - - Miss ADA MOYLAN.

CONFERENCE SERMON — "Congregational Resources" by Rabbi Dr. G. GOTTHEIL of Temple Emanu-El, New York.

SOLO - - - - - Miss HELENE LEWIS

BENEDICTION.

PROGRAMME—Continued.

SUNDAY MORNING — Private.

10 o'clock — MEETING of the newly elected Executive Board.

2.30 P. M. THE CONFERENCE will be taken for a drive around and up Mount Royal.

THE MONTEFIORE CLUB, Art Asociation, and M. A A. A. have extended the privileges of their institutions to the Conference.

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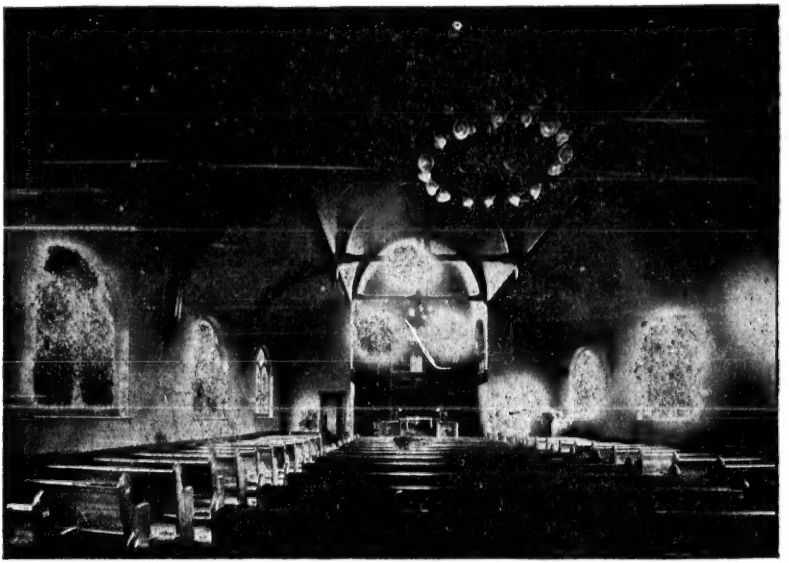

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